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REVIEWS AND BOOK NOTICES.

Die Herkunft der Deutschen. Neue Forschungen über Urgeschichte, Abstammung und Verwandtschaftsverhältnisse unseres Volkes. Von Dr. LUDWIG WILSER. Karlsruhe: Druck und Commissionsverlag der G. Braun'schen Hofbuchhandlung. 1885.

Ever since the discovery that most of the languages of Europe and many of those of Asia have a common origin, are all sisters from one parent speech, the best philologists, ethnologists, and paleologists have with common consent regarded Asia as the early home of the race. The philologist naturally placed the cradle of the race where he found the most perfect type of language, and the Sanskrit can unquestionably claim the highest development of any of the Indo-Germanic groups. Again, since the earliest historic times until modern history begins, the seats of learning and civilization have ever been in the East, and the intellectual movement within the memory of man has constantly tended westward. The tradition of the Biblical paradise placed this also in Asia, so that the whole tendency of modern thought has been to establish the belief in an eastern location for the origin of the race. The supposition, therefore, has been nearly unanimous that the migrations of prehistoric times began in the East and moved westward. This theory has held undisputed sway so long that it has become, as it were, an article of faith which most writers on this subject have repeated without question or comment. Yet it has been questioned, and is still questioned, perhaps now more than ever before. For science, comparative philology, paleology and physiology have united their efforts to bridge the gap between the present and the prehistoric past, and bring over to us tidings of the early language and learning, of the antiquities and physical structure (physique), of the migrations, customs and religious belief of that primitive tribe from which all the Indo-Germanic tribes have sprung. The testimony which the results of the various researches in these different departments furnish us has been such as to shake the faith in an eastern home of the race, if it has not been able to settle the question beyond all doubt.

As early as 1851, R. G. Latham, in his edition of the *Germania*, raised a protest against an Asiatic home of our family, and asserted that the original seats of the Indo-Germans were rather to be sought in Europe. He was followed by philologists like Benfey, L. Geiger, Lagus, Friedrich Müller, Spiegel, Cuno, Kreck, Tomaschek, Fligier, K. v. Becker, by representatives of natural science and paleology like Pösche, Al. Ecker and Lindenschmit, though without any perceptible change in the generally received opinion. But now the tide seems to be setting the other way. Dr. Schrader (*Die älteste Abtheilung der Zeit*) says that the European hypothesis (of the early home) seems to correspond most to facts, and in his *Tier- und Pflanzengeographie*

im Lichte der Sprachforschung he boldly asserts that the early home was "Northern Old Europe." Karl Penka (*Origines Ariacae*, 1883) says that the Germanico-Skandinavian type is to be regarded as the specific Aryan type. The claims of Europe are becoming as great, and appear to be as well defended, as those of Asia. Time alone is needed to weaken the faith in the East and overcome the prejudice against Europe. And yet the question must ever remain problematical on account of the impossibility of obtaining conclusive proof.

The most recent attempt to establish a European home for the primitive Aryan race is that of Dr. Ludwig Wilser in the work standing at the head of this article. In this essay he has summarized the results of the labors in the various fields and produced all the evidence offered by history, paleology and science in favor of a European home. Inasmuch as this question has great interest both for the special student and layman, let us carefully review the evidence and arguments advanced and consider what value these claims have.

In the opening chapter the author clearly defines the method of conducting his investigation in the following commendable words: "We must ask ourselves again and again whether the results of our research are also in harmony with incontrovertible tradition, whether it is possible that the migrations, the mixing, the spreading of the nations in historical times followed from the movement and conditions which we accept in prehistoric times. Nowhere must there remain a hiatus between prehistoric and historic, but the latter must form one continuous chain with the former without doing violence to facts." The researches of Wilser lead him to conclude that the movements of the Scythians, Thracians, Kelts, Germans and Slavs in historical times contradict the assumption of an immigration of all these nations from Asia, their pretended primitive home. For history teaches us "that these peoples spread out to seek new dwelling-places on account of their growing numbers, not from east to west, but quite the opposite, from west to east, from north to south; not from Asia into Europe, but from our part of the world to that. Too powerful, too harmonious are the movements of these nations to be considered recoiling waves of a prehistoric inundation of the nations . . . Dire need, the prospect of improving their situation, caused the movements of the people in ancient and modern times."

In proof of this we are reminded that the Germans still dwell where the first annalists found them, in spite of a history rich in mighty revolutions and great migrations. They have, indeed, extended their boundaries since the Germania of Tacitus, but the pure blood is to be found only at home. The tribe itself has remained in the earlier seats, though emigrants from the parent stock have founded powerful states, and their tribal names still live in the names of the countries invaded and conquered by them (France, Russia, Burgundy, Andalusia, Normandy and Lombardy), where they have become mixed with the conquered people, forgotten their language, and in fact disappeared. But the broad domain of the present Indo-Germans implies many thousand years' development and extensive prehistoric migrations from a common parent tribe. Therefore, that Indo-Germanic tribe which most resembles this primitive tribe in speech, physique and manners must *a fortiori* still dwell in the place of its origin. All the conditions imposed upon this primitive tribe are

best filled by the people living in the Skandinavian peninsula, which the historian of the Goths, Jordan, knew as the mother country of this people and called with pride *officina gentium* and *vagina nationum*.

In the three chapters on (a) Kelts and Germans, (b) Germans and Slavs, (c) The Other Aryans and the Mixed Peoples, the author produces proofs (1) of an historical nature (references to these nations found in the early classic historians), (2) from comparative philology, (3) from antiquities and the scientific investigation of the customs and employment of the primitive Aryans.

Early history places the Kelts in the west and north, and partly mixes them with the Hyperboreans and Scythians. In the third and fourth centuries they made a migratory expedition, were earlier in Iberia (Spain), penetrated into Asia Minor, and founded the kingdom of Galatia. "After the migrations were over, the Keltico-Gallic nation extended in a broad and almost unbroken belt from the British Isles through France, South Germany, Hungary and Wallachia over to Asia Minor." References found in the early historians show that the Keltico-Gauls have "the same tall, powerful form, yellow hair, blue eyes and white skin as the Germans." Their customs, manner of life, religious rites, are very similar. "The sentiment of chivalry was as thoroughly Germanic as Gallic. We observe the same love of arms in each, their arms and clothing were similar, and their manner of going into battle the same."

Philology is placed under heavy contribution, of which the following may serve as a sample :

Wilser accepts Ad. Holzmänn's derivation of *Keltæ* as shortened form from *Calitæ* (*Caletes*), which would correspond to a German *Chalitha*, A.-S. *hālidhas*, O. S. *helithos*, M. H. G. *helede*, Mod. G. *Helden*. The radical word is found in Ice. *halr*, A.-S. *hale* = man, hero (*√hal* to conceal, cf. Lat. *oc-cult*). Perhaps still in German *Othelt*, *Patakelt* and *Boical*. Galli and *Talárai* offer greater difficulty, but they both probably come from a root *gal*, in German *wal*, since all the German tribes call their Gallic neighbors *Walen*, *Wälsche*, *Walchen* from Wales to Wallachia (Ice. *Valland* means France; *Valskr* means a Frenchman). Germ. *w* = Fr. *g*, cf. *Gillaume* (*Guillaume*) = *Wilhelm*, *Gui do* = *Wido*, etc.; cf. further the German tribal name *Walagoths*. The root probably means battle, war; cf. Germ. *Walstatt*, Ice. *valglytnir* = helmet, *valblistr* = army-horn, *valslanga* = warlike machine, *valkyriar*, *valmeyar*, *valgar* = battle maids; cf. Keltic *gal*, *gail* = *bellum*, *caedes*, O. H. G. *wal*, Ice. *valr* = *strages*.

The further comparison of names of tribes and places and of the words common to the vocabularies of both nations shows a remarkable similarity, though the list contains nothing new.

In the field of antiquity the author considers the Old Stone Period, the New Stone Period and the Bronze Period. It would not be possible to follow closely the whole line of argument. It is sufficient to state that the Old Stone Period represents the lowest stage of beings in France, where man is but little above the animals about him, and used instruments made of stone and horn. This people was called the cave-dwellers. Immigrants from the north (probably) subjugated them before they had made any advancement. These conquerors were the so-called pile-villagers, who had the beginnings of an ordered household, lived in communality, enjoyed a provincial constitution, and knew something of law. Their weapons were still of stone and horn, but of

much superior workmanship. To this period may belong also the dolmens or cromlechs. "If these remarkable monuments belong to the same people, as would appear from their striking similarity, their spread would indicate extended prehistoric migrations, since they are found in Sweden, Denmark, in the British Isles, in Western France, Switzerland, Spain, Algiers, Tunis, Palestine, on the Caucasus and in India."¹ This is also the transition period to the Bronze Age, as bronze weapons are found in some of the dolmens, though the art of working bronze probably arose elsewhere and was soon driven out by iron. The workers in bronze were again from the north. The Iron Age has left us the *La-Tène* swords, such as were borne by the conquerors of Rome, and found as far north as Jutland. The Gauls were skilful ironsmiths in later times. Even the tradition of the peoples points to the north (cf. Caes. B. G. II 4; Tacitus, Germ. 28).

Passing to historic times, the Franks, Goths, Burgundians, Alemanni, Lombardi, Suevi, Bajuvari, and Normans have settled in the early Keltic country, which has either been Germanized or the Germans have become fused with the already Romanized Kelts and formed a new people, the Romance. The direction of the movement has been the same as that accepted for prehistoric times.

"The Slavs are said to have wandered in from Asia, the primitive home of the Aryans. Their languages, especially that of the Lithuanians, still show the greatest similarity to those of the Asiatic Aryans, the Zend, the Sanskrit, etc. But when we ask history, it knows as little of a Slavic immigration from Asia as of a Keltic or German. No traces nor echoes of this can be found." Such are Wilser's opening remarks in his chapter on the Germans and Slavs. After showing the difficulty met with in following up the spread of the Slavs on account of its peaceful nature, he continues: "Herodotus was the first to mention them, and describes them as blond and blue-eyed, and considers them the primitive dwellers of the land. P. J. Shafarik places their antiquity in Europe, and Herodotus knew the Wends (*Ἐντροί*), whom he reckoned among the Illyrians, and whose name still lives in Venezia. They were certainly not Kelts, who had not penetrated to those regions in the times of Herodotus, nor can they be reckoned to the Illyrians, and their language is different from that of the Gauls. We find them, under the name of the Wends, Slavs and Anti, mixed in the battles of the Germans, Huns, and Avari among themselves, and against the Eastern Empire. Later the Slavs took possession of large tracts of land on the south point of Greece."

The physical resemblance of the Slavs to the European nations is striking, those of the north favoring rather the Germans and Skandinaviens, while those of the south are more like the Italians. Whether this feature is due to a mixture of the tall German with light, curly hair, white skin, blue eyes, and prominent nose, and the small Mongolian with dark, straight hair, yellow skin, dark eyes, flat nose and prominent cheek-bones, as Wilser thinks, or to climatic and other influences, is still an unsolved problem.

According to Tacitus the Wends are the connecting link between the Germans and the wandering nations living eastward, known as the Sarmatae, though nearer the former, since they build houses, carry shields and fight on

¹ It is not certain that these are monuments of the Aryan race. Some consider them monuments of a former race.

foot. Their constitution and customs were like the German; they honored, on the whole, the same gods, and divided the deities into good and evil, as in Persia.

The author's argument that the language of the tribe which has wandered farthest from the parent tribe has degenerated can be turned against him. For, on the theory of a European home, the Sanskrit, Greek and Latin are certainly more perfect, grammatically speaking, than German. Nor is it so evident that the Slavonic languages have degenerated in comparison with the German; each family has had its peculiar development, and each bears a peculiar relation on the one hand to the Indic family and on the other to each other. Neither can claim a nearer relationship to the parent speech. The inference, therefore, that "the origin of the Slavs is to be sought westward, not eastward, of their present seats," on this account loses all force. And yet it may still be quite true that "the Baltic coast, near the mouth of the Vistula, is the earliest fatherland of the Wends or Slavs. Tradition points to an immigration from the north. The antiquities of the Baltic coasts and the old northern sagas point to an early influence from Skandinavia upon these lands.

"Thus," concludes our author, "all traces of the primitive home of our people point to the north, and the whole history of the migrations also speaks to the same effect." The date of the crossing from Skandinavia to the continent must have been about the sixth or fifth century B. C., as Pytheas (fourth century B. C.) mentions only two undoubted German tribes (Teutones, Guthones) far away in the north of Germany. According to him (Plin. N. H. XXXVII 11, 1) the Elbe separated the Kelts and Scythians. The name German was new in Tacitus' times, the Cimbri met only Gallic and Rhaeto-Northern tribes, the Belgians dwelt once in North Germany, where Caesar found the Germans.

In the last chapter the Greeks and Romans, who have ever been considered as closely allied, are separated, the former being connected through the Thracian to the Slavonic group, and the latter, the Italic group, to the Keltic, a connection already made by several scholars. Whether facts bear out this linguistic grouping is very doubtful and needs further confirmation before its acceptance. "But," adds Wilser, "since the Kelts, as shown above, are in their turn closely connected with the Germans, they form the link between the latter and the *Italici*. The stream of immigration into Italy passed through the Keltic land." (Cf. *Marsi* = Germ. *Marsen*, *Sabelli* = Germ. *Sabelings*, *Sabini* and *Samnites* = Germ. *Sibini* and *Semnonnes*, *Osci* = Germ. *Ascomanni*, *Latini* = Germ. *Læti*.)

The connection of the Thracian tribes (Rhaeti, Norici, Triballi, Geti, Daci, and some Asiatic tribes), all of whom enjoyed the so-called Hallstatt culture (following the La Tène), through the Slavic tribes with the Germans, as well as the separation of the Etruscans from the *Italici*, and their connection through the Slavic with the Germans, seems to be forcing a few isolated facts in order to round out a theory.

The further connection of the Hellenes (*Ἕλληνες* = *Sellenes* = *Σελλοί* and from the north) through the Macedonians to the Thracians, then through the Slavs to the Germans, is one of those sweeping assertions that tend to discredit the real merits of the work before us. It is now probably well authenticated that the early home of the Greek and Latin tribes before their final settlement in Greece and Italy was the Balkan peninsula (Pannonian plain).

The physical resemblance of both Roman and Greek to the Teuton is not so striking as in the other cases mentioned, but there are, however, some strong points. Blond hair was much sought after, and was a sign of noble origin. Sulla had blond hair and blue eyes, Cato had red hair and blue eyes, Lucretia had a white skin and blond hair. Menelaus, Achilles, Odysseus, all had blond hair.

Thus far Wilser has been dealing exclusively with the European families, but at this point it is necessary to cross into Asia. The Scythians build his bridge. The Athamani or the Agathyrsi (these names might also be German) could as well be reckoned among the Thracians as the Scythians (cf. the Thracian Medosades with Sarmatic Medo-sakkos). The much-discussed Sarmatae here become Scythians, and the latter are undoubtedly a branch of the Indo-Germanic family (this seems now settled, as far as such a question can be settled). Their close connection with the northern nations, and the position of their dwelling-places north of the Black Sea, form an easy transition from the European to the Asiatic Indo-Germans, first through the Persians, whose traditions speak of an immigration from the north, from Scythia. "Besides names, dress, and weapons, the Persians have the same religious views as the northern nations. They are fire-worshippers like the Scythians, they have duality of the Godhead in good and evil like the Slavs." The nearness of the other branch of the Asiatic Indo-Germans, the Inds, to the Persians is well known and admitted by all linguists, and they are comprehended under the name Aryan in the narrower sense of the word. The light complexion has become colored by a long sojourn in the south and intermixture with the dark-colored primitive dwellers. Even now the Cafirs, dwelling northeast of Cabul and speaking a Sanskrit language, have light-colored skins and regular features; the women are beautiful, and the morals of the people remind us of those of the Germans in Tacitus.

When the Indo-Germans crossed over the boundaries of Europe they met the dark Mongolian races, and through amalgamation with these arose nations of all shades of color, from the Mongols with short skulls, dark, straight hair, yellow to yellowish-brown skin, dark, deep-set eyes, thin beards, prominent cheek bones, to the fair Skandinavian. They form three groups: (a) the Mongols proper, (b) the Ural nations (Finns, Magyars), and (c) the Turks (Turks proper, Sibirii, Turkestans). The two latter classes resemble more or less the Europeans, a fact which we must explain either by gradual deviation from tribal form or by mixture with western nations, probably the latter.

It would hardly pay to discuss all the hypotheses brought forward in regard to the various relations of these different nations, viz. that the oldest civilized nation of the earth—the Sumero-Accadians, the predecessors of the Assyrians—belongs to these Turkish peoples, etc. One statement alone will help us to a clearer understanding of the main question. The Finns have penetrated to Skandinavia itself, where they show the same marks of mixture perceptible as far back as the Age of Stone. "Hence, the Germans cannot be new-comers in that region, and must have been settled there at least since the Age of Stone."

Even physical geography, the animal and vegetable kingdoms, are laid under contribution to prove the northern home of our race. "Those animals and

plants mentioned in common by the Aryan languages belong to the northern European fauna and flora, and even those which have long ago died out in the north have retained their old domestic names even to-day." (Cf. Skr. *pīlu*, Ice., Dan. *fill*, *fil* = elephant, extending back to the time of the mammoth.)

The Germanico-Skandinavian type is regarded as the specific Aryan type by investigators of prehistoric times (paleology, ethnology and craniology), especially the Dalkarlar, who dwell in Sweden. The effect of climate in producing light-colored hair and skin is seen in the Mongolian Lapps (in Skandinavia), among whom are found blond, blue-eyed beauties, caused by the disappearance of coloring material in a northern climate (and here not by mixture of races).

The richness of the German language in nautical terms, even in early times, infers an early knowledge of the sea, but the one word cited by Wilser (Skr. *nau*, Pers. *navi*, Gr. *ναῦς*, Lat. *navis*, Old Irish *nau*, Mod. Germ. dialectical *naue*) does not prove that the early Aryans were also dwellers on the sea.

The sturdy, robust physical nature and the highly developed intellect of the Aryans cannot be the product of an enervating southern climate, but must have reached maturity on a soil whose scanty gifts called forth all the mental and physical powers of its people. "There, in their (Skandinavian) home, struggling with a stingy nature, buffeted by wind and wave, battling with giants of the forest and sea, their physical and intellectual forces became steeled."

Objects have been discovered in Asia proving an Aryan culture of long standing; but only in a land whose rich treasures in antiquities admit of a strict division of the different periods, proving the gradual, constantly progressive development of the primitive race, can its early home have been. "The magnificent bronze-finds from Skandinavia, which were also made there, as the moulds and other relics prove, show the most remarkable correspondence with those of Old Greece, Asia Minor, Caucasus, Old Italia, Gaul, Rhaetia and Etruria." This similarity can only be accounted for by the supposition that these works and the art must have been carried along on the migrations, which have ever been southward. Copper is found in Sweden and England, and the latter country supplied nearly the whole world with tin in early times.

The similarity of all the older European alphabets, Old Greek, Etruscan, Umbrian and the German runes, indicates a common origin. Hitherto the Phoenicians have generally been considered the inventors of this common alphabet, from whom the Hellenes borrowed it and transferred it to the other European nations. According to Wilser, the Semites are as likely to have borrowed it from some Aryan tribe, either from the Thracians or some other migratory group. The German runes certainly existed before there was any contact with Greece or Rome, and were used alongside the Latin letters in Gaul for a long time. Wilser's inference is that the Germans brought the runes along with them from their Skandinavian home, and that these runes are the original of the other Aryan alphabets. However much or little truth there may be in this inference, it is certain that the runes of the Teuton tribes enjoy a great antiquity. But Wilser goes a step farther. Basing his inference on the physical similarity of the Semitic nations to the Aryan families, and comparing the vocabularies of the two groups (similarity here may be the result of mutual

borrowing), he assumes a connection between the Semites and the Eranians on the one hand, and the Egyptians on the other. The latter hypothesis has greater probability, but both need confirmation. This opens an easy course from the Egyptians to the closely related Libyans and those tribes of the northern coast of Africa (*parens Sardiniae*, Cic.), thence to Sardinia, to which the Iberi of Spain crossed and founded the city of Nora. The Iberi were once powerful, and are also mentioned south of the Caucasus. "They peopled Sardinia, Corsica, the north coast of Africa, and Ireland (Hibernia = Iberia). . . . Almost everywhere the Iberi were the predecessors of the Kelts, with whom they constantly became mixed at a later date. However strange the present Bask language, the real daughter undoubtedly of the Iberian, appears among the Aryan languages, the Iberi cannot have been so very different from the Kelts, with whom they so easily mixed. . . . Thus the ring of the nations would be closed, in which, according to the views presented in these pages, the Germans, the primitive people of the modern Germans, occupy such a prominent place." A glorious circle, but I fear a number of the links in this chain will hardly stand the test. Wilser has evidently attempted to prove too much. The leading points are clear enough and strongly put, and make a good showing after lopping off all irrelevant matter. The state of culture among the primitive Aryans must have been low, the development of the different families gradual, and, to a great extent, in their final home. Their principal occupation must have been stock-raising, and, in a restricted way, agriculture. Their utensils were, as we have seen, of wood, bones and stone. Iron and the art of forging were probably not known. Work in metals was confined to a primitive knowledge in bronze, even among the earliest settlers of upper Italy, to whom fishing also was unknown, at least to the pile-villagers. But bronze articles are found in one stratum of the early settlers, who probably preceded the pile-villagers, hence known to a people of the New Stone Period. The same settlers certainly knew the art of fishing, as fishbones are found here. The order generally accepted is, first, Kelts, followed by the Italic (pile-villagers).

Nor is a Skandinavian home for the Goths altogether certain, though possible, even probable. "It seems that there is no trustworthy evidence for a migration of the Goths from Skandinavia" (Encyc. Brit. X 753).

In like manner Wilser's argument about the Iberi is open to grave doubts, inasmuch as the whole question is still unsettled. It is disputed that the Basks are related to the Iberi, or that the latter passed to Sicily, Sardinia and Corsica, or were in southern France and the British Isles, or that the Iberi of Spain hadught to do with the Iberi of the Caucasus.

The connection of the Egyptians through the Libyans and Iberi to the Kelts and Germans on the one hand, and through the Semitic races to the Persians and Aryans on the other, tends to weaken rather than strengthen the position.

Many of these questions are too obscure in themselves, and too unsettled in the minds of scholars, to be woven into a main argument intended to uphold a theory that can only be settled by the most undoubted proofs. The different groups of the Aryan family, and their relation to one another, still form one of the burning questions among philologists. Some families "stand in closer

relationship with certain others than with the rest, so that they seem to form separate independent groups, and yet these groups cannot be severed from the rest without overlooking important linguistic facts which seem to speak for the existence of a closer connection between single members of one and single members or the whole of another" (Encyc. Brit. XVIII 799). No strict boundaries between the different groups and families can, therefore, be set up. They are constantly overthrown by features common to this or that member of the different groups.

It is also impossible to prove anything definite about the early migrations, either touching their general direction, their extent, or their point of departure. Conjecture may place the early home in Asia or Europe, in Russia or Skandinavia, or in northern Europe, but it will ever remain veiled in its hoary antiquity, impenetrable to the searching eye of the investigator.

SYLVESTER PRIMER.

Inschriften griechischer Bildhauer mit Facsimiles, herausgegeben von EMANUEL LOEWY. Leipzig, 1885. xl, 410 pp.

The intimate relations subsisting between the different branches of classical philology are nowhere more vividly exhibited and illustrated than in epigraphy. Although most inscriptions that are recovered from time to time are of value chiefly from the light cast by them upon ancient customs and political history, it must still be remembered that every inscription is a monument of language, that many inscriptions have a distinct importance from the point of view of literature, and that many more are among the most valuable aids and sources of information in archaeological research, especially in its relation to art. The testimony of inscriptions in these several fields of inquiry has already been evoked and used by many scholars; and while we cannot but regret that some of this work is crude, and that in this line of research scholars of one country are still too often in practical ignorance of the fruits of the labors of scholars in other countries, these defects must be recognized as inevitable in a new and as yet unperfected science.

Several treatises have already been issued containing collections of inscriptions relating to the history of ancient art, and particularly such as give the names and signatures of artists. Of these works there is none of the wide importance of the work on inscriptions of Greek sculptors by Emanuel Loewy, a young Austrian archaeologist, whose essay on the relative sources of Pausanias and Pliny, published in 1883 (*Untersuchungen zur griechischen Künstlergeschichte*), had already won him recognition as an acute, judicious, and thorough investigator. For numismatics we have von Sallet's *Die Künstlerinschriften auf griechischen Münzen*, 1871; for the interesting list of vase-painters, Klein's *Die griechischen Vasen mit Meistersignaturen*, 1883; and for sculpture, before the publication of Loewy's treatise, we had G. Hirschfeld's *Tituli statuariorum sculptorumque Graecorum cum Prolegomenis*, 1871.¹ The last-named work is now out of date, not through any intrinsic defects of treatment, but because research since

¹ For a fuller bibliography see G. Hinrichs' *Griechische Epigraphik*, §139 (in I. Müller, *Handbuch der klassischen Altertumswissenschaft*, I, p. 474).